is juſtice, not charity, that is wanting in the world!

A woman who has loſt her honour, imagines that ſhe cannot fall lower, and as for recovering her former ſtation, it is impoſſible; no exertion can waſh this ſtain away. Loſing thus every ſpur, and having no other means of ſupport, proſtitution becomes her only refuge, and the character is quickly depraved by circumſtances over which the poor wretch has little power, unleſs ſhe poſſeſſes an uncommon portion of ſenſe and loftineſs of ſpirit. Neceſſity never makes proſtitution the buſineſs of men's lives; though numberleſs are the women who are thus rendered ſyſtematically vicious. This, however, ariſes, in a great degree, from the ſtate of idleneſs in which women are educated, who are always taught to look up to man for a maintenance, and to conſider their perſons as the proper return for his exertions to ſupport them. Meretricious airs, and the whole ſcience of wantonneſs, has then a more powerful ſtimulus than either appetite or vanity; and this remark gives force to the prevailing opinion, that with chaſtity all is loſt that is reſpectable in woman. Her character depends on the

the obſervance of one virtue, though the only paſſion foſtered in her heart—is love. Nay, the honour of a woman is not made even to depend on her will.

When Richardſon* makes Clariſſa tell Lovelace that he had robbed her of her honour, he muſt have had ſtrange notions of honour and virtue. For, miſerable beyond all names of miſery is the condition of a being, who could be degraded without its own conſent! This exceſs of ſtrictneſs I have heard vindicated as a ſalutary error. I ſhall anſwer in the words of Leibnitz—'Errors are often uſeful; but it is commonly to remedy other errors.'

Moſt of the evils of life ariſe from a deſire of preſent enjoyment that outruns itſelf. The obedience required of women in the marriage ſtate comes under this deſcription; the mind, naturally weakened by depending on authority, never exerts its own powers, and the obedient wife is thus rendered a weak indolent mother. Or, ſuppoſing that this is not always the conſequence, a future ſtate of exiſtence is ſcarcely taken into the reckoning when

* Dr. Young ſupports the ſame opinion, in his plays, when he talks of the misfortune that ſhunned the light of day.